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Grand Master's Message

About a month from now, I have to relinquish my office as your Grand Master. When you elected me to this highest position in our Fraternity, it was my fear that I would not be able to perform my duties with efficiency and zeal that is expected of anybody occupying the great Oriental Chair. But God was merciful and the strength which I lost on account of my ailment was restored to me. I know that many, if not all, of our brethren in our subordinate Lodges, prayed for my early recovery for which I am especially grateful.

The past year has been a year of great and patient activities on the part of the Grand Lodge. Our first official visitation was made abroad on June 1st, 1963, for we were of the belief that our overseas brethren deserve the first priority on our part, and we wanted to show to our brethren in Okinawa, Japan and Guam that they are close to our hearts as much as our brethren here in the Philippines.

Leaving Manila on May 29, 1963, accompanied by the Grand Secretary, the Grand Lecturer and other worthy brothers and their loving wives and children, we made our first stop in Hongkong where our Indian brothers met us in the airport and gave us a short reception in the evening. From there, we flew to Taipeh where Grand Master George W. Lee and party also met us in the airport. In the evening of the same day, the Grand Lodge of China tendered us a beautiful reception which was attended by brethren of different nationalities. From Taipeh we flew to Okinawa where Coral Lodge No. 142 and Okinawa Lodge No. 118 vied with each other to make our stay as pleasant as possible. From Okinawa we went to Japan where our American brothers met us in the airport. Our stay in Japan was likewise pleasant. There we found our brethren very proficient in their ritualistic work, — a thing which I have always emphasized in my subsequent visitations to the different blue Lodges in the Philippines.

Especial mention should be made of the courtesy and brotherly affection extended to us by brethren of the Grand Lodge of Japan headed by Most Worshipful Morgulis whom I have invited to visit us in the Philippines. Although the question of masonic jurisdiction over the island of Okinawa still remains unsolved it is my opinion that this brotherly controversy must be settled as soon as possible with fairness and justice to all. As I have said before, there is no rough edge that cannot be smoothen between brothers of our Fraternity. It does not matter to what jurisdictions they do belong; the important thing is that they should strengthen their fraternal relations and cement further the tie of fraternal affection so that there should always be among them lasting harmony which is one of the important tenets of our Ancient Order.

In the Philippines, great efforts were made by the Grand Lodge to attend our District Conventions and to visit subordinate Lodges throughout the Islands. Our jurisdiction being so extensive, a system of area assignment among the members of the Grand Lodge was adopted. I wish to express my special appreciation and gratitude to the officers and members of the Grand Lodge for their cooperation along this matter, knowing as

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"FAIR HOPE OF THE FATHERLAND" — QUO VADIS?

Our brother Dr. Jose Rizal was, among other great and noble things, a prophet with extremely acute vision. Even in his days in Dapitan, when most men would have sat in a sulk, Rizal gathered around him an eager group of young men, investing in them his best in training and guidance as well as setting before them the challenge of practical usefulness to the fatherland. I say that this is a most fitting Masonic example and a highly exemplary pattern which may hold more than just an illustration from the past that would give us challenge for today.

The essential ingredient shown by Brother Rizal is contained in his expression "fair hope of the Fatherland." It is a ringing declaration of faith in the future of youth!

To have faith in the future of our youth does not mean looking at them with rose tinted glasses nor seeing them as halo clad cherubs. In fact, a square look at the facts makes us know quite the contrary. An expose on youth crime, violence and terrorism in a recent Saturday Evening Post describing in detail the behavior patterns of a certain segment of American youth could hardly be said to be shocking — horrifying would be a better description.

Even a casual reading of the daily papers reveals a similar pattern among a certain segment of youth in Philippine cities and towns. If these accounts were the whole picture it would be enough to destroy one's faith in youth and in their future. But is this the whole picture and even if it were, would Masons be justified in losing their faith in youth?

As a fraternity we have demonstrated our faith in young people by giving direction and sponsorship to De Molay Chapters for young men, and Rainbow and Job's daughters for girls.

Brother J. Edgar Hoover in his foreword to a pamphlet entitled "How to Fight Crime," say the most important factor for what he calls "a new type of insurance" against youth crime is "self-education in how to combat the amazing total of unlawful acts which threaten us on every side." This "self-education" is to be carried on through the regular activities of established youth groups who through broad basic training in leadership and public spirited activities can "do something about it" so far as youth crime is concerned. Actually the prevention of crime is better than its cure. This is exactly what Masonic sponsored youth groups do by giving opportunity for the expression of leadership and cooperative followership which help to prepare the youth for usefulness rather than destructiveness.

In the book, *The Adolescent in Your Family* it is pointed out that teen-agers have a unique type of relationship with their friends and companions. Oftentimes a teen-ager feels that his teen-age friends understand him much better than his own parents do. This attitude can be good or bad, depending on the environment. If teen-agers are taking their cues from other teen-agers who have no direction or purpose in life they soon find themselves in trouble. On the other hand, youths taking their cues from other youths who because of helpful guidance in such youth organizations as we Masons

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The Widow's Son

By JOSE S. GATMAITAN
Malolos Lodge No. 46, F. & A. M.

OUR modern imagination of the myths of Greece has survived our fancy more vivid and alive than the ancient Greeks themselves. To them, their myths were but the living tissue that flesh out of the bare bones of their official religion — the cult of the Olympian gods; and it has been said that their gods and heroes which are portrayed in paintings, celebrated in poetry and sung in operas are but creatures of their fantasy. The world that produced them died long ago, but the myths keep on sprouting fresh. They are in their temples incrusting in marble and adorned in their homes on painted vases. They are there, yes, in altars and statues of their heroes which dotted the country side and many a valley, mountain and waterfall had its resident divinity where Apollo spoke through the lips of his oracle.

TEST AND DISTRESS OF "THE WIDOW'S SON"

It has been disputed for many generations what those myths really mean but no answer could be had until the blind poet, Homer, in the dawn of Greek history was able to trace it, through his genius, to the gods at Mount Olympus. There are scholars who say that those myths evolved in one way or another from fertility rituals which concluded that a deeper layer of fantasy was shared by all mankind as part of man's biological inheritance and which fantasy always charm a child

senses or move the soul of man.

Masons know of the trials and tribulations of "the Widow's Son," who was tortured to reveal a secret because he had challenged the power of the gods. His defiance to that test never weakened and neither was his spirit broken thereby. He was in distress and his suffering was almost as sublime as the passion of Christ, he, having been ritually purified, that in his fortitude, he seemed to have uttered these stanzas:

*"I pray not for peace nor sur-
cease of life's pain,
I crave not Nirvana's repose;
But grant, O Giver, the gift to
sustain
And follow each task to its close.
Lord, lift not the load that my
spirit should bear,
But the might of my spirit ma-
ture;
Neither strivings, nor woundings
nor weariness spare;
Vouchsafe but the strength to en-
dure."*

But the fullest account of his fall is related in a tale in an ancient Greek myth which hold deeper meanings and little is known about mystery until after his tragic death which fulfilled and taught the doctrine of resurrection. Such destiny taught us the hope of happiness after death; for in death, "what the heart weeps for what it has lost, the spirit laughs for what it has found" and that man, "the Widow's Son," has such destiny to suffer. Man is entitled to hope for the future of hu-

man society. We should have a strong re-affirmation of the assurance of an eternal life by re-examining critically the nature and ground of our hope to convince us in a convincing account of the faith that is in us, lest our mind may be blighted by a curse which may last for generations, a web of inexorable fate when the great wheel of doom, under its crushing weight, will just roll on to our awful predestined end.

MAN, NOT FOR DEFEAT

In his hour of defeat, when under the "*acacia*," that man was a symbolic type of humanity in its loftiest degree, an example of what man may later be, in the course of ages, should as he earnestly believed be in peace with his Maker in the Celestial Lodge above for that was what God revealed to him in the beginning which every reflecting mind must unhesitatingly believe. Such an inspiration is not given to the learned alone, nor to the wise and the great, but to every faithful child of God as manifested by those pure in heart in spite of the frailty of man; and, the tragedy is — his life which had been patterned with that of Christ, had been cut short after his many unfinished tasks for the fuller understanding of the truth.

Every thing on earth, before the birth of the legend of "the Widow's Son," philosophers said, seemed to be an impenetrable darkness. Evil was all around and woman, with their seductive beauty which proved to be vain and frivolous, were agents of mischiefs as the Christians blamed it on Eve and the Greeks on Pandora; who, it has been said, even the god desired them. The gods lived and laughed, played and feasted on honey and perfumes.

They cared more for wealth and in that race for wealth, the aristocrats squeezed the poor; and, as a result, the once free peasants became bonded serfs. There was tyranny in the land and the tyrant's peace was bought at the cost of liberty — a price no one would pay for long — for the history of wealth has always been a history of corruption and downfall.

PRINCIPLES NEVER BETRAY

Written laws at the time were seldom enough and the class struggle went on and each city fell back into the morass of class warfare. Old hatreds began to be engrained that ruthless imperialism drove its victims to revolt. Such sad state of affair alarmed and angered Athen's old rival — the Spartans, and Athens collapsed, according to the ancient history, by bowing to the yoke of Rome. For dreams of grandeur, the spectacular politician who, with his self-generated momentum of image making in public led his country into glorious stagnation, was cast out like a vile pollution to suffer an anguish old age as a blind beggar in the wilderness — for politicians are generally hollow, heartless and selfish, and their aggrandizement is the end of their patriotism. It was the Master who said that "men may betray, but principles never can."

"Is there no help for the Widow's Son?" There is, if we believe in the three greatest moral forces of Masonry — *Faith, Hope and Charity*. *Faith*, as clear as the historical fulfillment made by that great American Soldier, Bro. Douglas MacArthur whose promise — "I shall return" — pledged to us in 1942 was honored when he did return in 1944 at the beach of Leyte
(Continued on page 313)

Basis For Masonic Improvement

By W. B. JOSEPH T. HOWARD

INAUGURAL ADDRESS AT INSTALLATION OF OFFICERS OF ILOILO-ACACIA LODGE

MAY I begin by expressing my most heartfelt appreciation and gratitude for sparing your busy time to come here tonight. For some of you, it is your first visit here and we want you to know that you are heartily welcome. Others have shared with us in this occasion year after year so we greet you again, we are happy that you are *all* here.

I will ask the indulgence of the visitors and friends for addressing my remarks largely to the brethren of this Lodge. This is my tenth year as a member of this Lodge, although I had become a Mason sometime before that in my wife's hometown in Texas. I have come to love and know intimately most of the members of Iloilo-Acacia Lodge. Many of them are as near and dear to me as my own flesh and blood brothers. My experience in the Lodge in relation to my brethren has been a real happy family experience in the very best sense of the word. Like any normal family we have our ups and downs but the net result has always found brotherly love continuing, harmony prevailing, with none going away dissatisfied. We have discovered for a fact and in living reality that harmony is the strength and support of our society of friends and brothers.

Brethren, I want to confess and emphasize my limitations and to call on you to help supply what I lack in skill and ability. I am not a promoter by nature so I call on the many of you who have this God given talent to assist me in helping with the promotional work of the

Lodge. Masonry does not go in for PROs or other official promotional schemes. Our tenets do not permit us to do so, nor would we want to carry on anything that would call attention to Masons as such or even to Masonry for the sake of making a splash or getting what we do, space in the press. But let us not hide our Masonic light under a bushel and those of you who have been endowed with abilities to promote, in this good sense of the word, please extend yourselves in this direction in a special way during 1964.

IMPROVE OURSELVES IN MASONRY

I do know that I have some limited skill in helping things and people develop and improve what they already have latent and potential within them. It has been my happy privilege to see this kind of development and improvement unfold and expand on numerous occasions in a much more thrilling sequence than that of the blossoming flower or the budding tree. Because of this, brethren, I should like to have us solemnly and sincerely pledge ourselves during this Masonic year to *Improve Ourselves in Masonry*. We have informed our brethren repeatedly in our work that we have come here to the Lodge and come into Masonry for *just that purpose*. How well have we carried out our frequent declaration? It has been our pleasure, nay our thrilling experience to have observed some of our brethren grow rapidly in their basic skills in the work and to ob-

serve that they practise out of the Lodge those moral and spiritual virtues that they have learned within it. On the other hand it has also been noted to our disappointment and discouragement that some of the brethren never seem to show that they are living up to their own frequent declaration. In view of this, I am enlisting the cooperation of all of the brethren in general and of some of you in particular to help me in this systematic effort to make our actions conform to our declarations.

FAITHFUL ATTENDANCE, MASONIC STUDY

In a recent issue of our Grand Lodge magazine, *The Cabletow*, an article of mine appeared following the theme I have just brought to your attention. I should like to bring out the three main points which I made in it as a suggested basis for our program of self-improvement during the current year. The first step which I mentioned was *Faithful Attendance*. None of us would try to belittle the importance of being present at all stated meetings. Some of you think you are too busy to be regular in attendance. I seriously doubt if many are busier than I but I managed to be at 11 of our stated meetings last year, and at more than half of the special meetings. Just being faithful in attendance provides many opportunities for fellowship and study which can never be provided if you stay away from the meetings. You can always learn something new even from the ritual which has been going on before your eyes over and over again. To the end that we may have a better and more faithful attendance at all our meetings, I am announcing the following program: All Master Masons

who have 100% attendance at our stated meetings beginning February and running through January of 1965 will receive my personal recognition at the Annual installation next year; the same will be true for all Past Masters with the same attendance record but a special award will be given to them. Any member of this Lodge who attends all stated and special meetings in the same period will receive a *unique* recognition. Remember, this starts in the February stated meetings so plan to be among those who have a perfect record. With a winning record, you are *bound* to improve in Masonry!

The second step given in my article was *Masonic Study*. To this end I am announcing the opening of a Lodge of Instruction to be held in the Lodge room every third Saturday or oftener if the committee so desires. The Committee on the Lodge of Instruction shall be composed of all Past Masters, both those of the Iloilo-Acacia Lodge and of the two Lodges as they existed before the war. I am asking W. B. Marcelo Obregon to serve as Chairman of this Committee and putting him in special charge of training the brethren in the foot work and floor work. I am asking W.B. Anselmo Sotero to work with him in a special way to train us in the degree work and W.B. Teofilo Marte to train us in the skillful delivery of the beautiful lectures of our Craft. I am also announcing that the Monthly News letter will be restored and that Bro. Urbano Nequin has agreed to edit it for us. Bro. Nequin has edited this bulletin before and has done commendable work with it. I am asking Bro. Alfredo Samson to serve as Research Editor with the special responsibility for continuing the fine research work

he is already doing (he has had three or four fine articles in recent issues of *The Cabletow* and of encouraging others in the Lodge to do further research to bring *further light* to the brethren who by their own declaration are always in search of *more light*. There is no fraternal body with a larger and finer amount of published literature — from voluminous encyclopedias to light rib-tickling dramas. A study of all or any of this material and other material which is coming out regularly will beyond a shadow of doubt make it so that we can accomplish our goal of improving ourselves in Masonry.

TALK MASONRY

The third step in self improvement I have simply called, *Talk Masonry*. Masonry is widely known as a "secret" society. But let us make it clear to the brethren and to our visitors that the survival of Masonry is not by any means premised on it being "secret" but rather on its adherence to Universal Truth. In these days of enlightenment such truth is not nor should it ever be hidden from anyone who desires it. Nor does Masonry claim to have a corner on or a special patent to Universal Truth, rather it shares gladly and happily with all men everywhere whithersoever dispersed who cherish the same truths. Most of the truths which we adhere to and much of the actual work we learn in the Lodge is taken from the Holy Bible. We take it as the rule and when you study the Bible you already know much of our so called "secrets." There have been several widely publicized so-called "exposes" of Masonry; that is, the whole of what has been regarded as secret by us has been put into print and can be obtained by those whose some-

what morbid curiosity impels them to want to know anything that is supposed to be a secret. This, what many might regard as adverse publicity, has not hurt the Fraternity in the least. And the reason is, I repeat, that Masonry is not based on "secrets" but on such truths as brotherly love, relief, temperance, fortitude, prudence and justice. Now, I say to my brethren why can't we talk about such things freely and gladly with all men everywhere. These are things that are greatly needed by the world in its present state of affairs. I say that Masons can talk Masonry and make much sense for a needy world and very likely for a needy next door neighbor. My dear brethren do not hide your Masonry if you want to improve yourself in it. *Talk It!!* We have something good, worthwhile, inspiring and of practical help. Let us tell others about it. Talk Masonry to men who ought to be members of the Craft. Look out for those who are Masons in their hearts already, tell them about how, what they already believe in and adhere to, is embodied in our landmarks and tenets. Show them that they are just Masons who have not yet joined the Fraternity. Be sure to allow them of their own free will and accord to decide if they really want to become a member of the Craft or else you will have violated our constitution and edicts as well as the general regulations of Freemasonry. Do not force or push but show them how much they would enjoy it and how much they are missing by not being with us. You do this by talking and living your Masonry both outside as well as inside the Lodge. And the end result for each of us who does do this is that we have been greatly improved
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Freemasonry Builds Temples In The Hearts Of Men And Of Nations

By: Wor. Bro. **Pantaleon S. Sarmento**, Worshipful Master
Cabanatuan Lodge No. 53, F. & A. M.

RT. Wor. Sir, Brethren, Ladies and Gentlemen:

I have just been installed Worshipful Master of this Lodge. Fully conscious of the achievements of my predecessors and the added prestige that they gave to our Lodge at the time of their incumbency, I assume the duties and responsibilities of this high office in all humility. May God give me the strength and the light necessary to discharge these duties with honor and with fidelity. All that I can say, brethren, is that I shall endeavor at all times to do my very best.

Fifteen years ago (almost to the day) I was made a full-fledged Mason in this Lodge located at the time in a borrowed building. It was then to me the fulfillment of a long cherished dream, the culmination of a long-felt desire, a "consumation devoutly to be wished!"

Since that memorable day much water has already passed under the bridge. We are now located in this imposing building. Two of our own brethren in this Lodge have since then been elevated to the Grand Oriental Chair, Most Wor. Bros. Vicente Orosa and Clifford C. Bennet. Our Masonic bodies have been organized and consecrated. Just recently two new sister Lodges have been instituted and another Lodge is now under dispensation. In other words, we have progressed so much in our Masonic endeavors. We have accomplished much in so short a time.

With all of these achievements may we ponder and ask: Have we grown Masonically in our own hearts? Have we fed the poor? Have we helped in raising a fallen brother? Have we practiced charity? Have we done away with the superfluities of life? In other words have we built temples in our own hearts and in the heart of our nation?

On this memorable occasion permit me to recall some of the Masonic teachings that make a man once a Mason always a Mason.

First: we enter Masonry of our own free will and accord. No one induced us. After we are admitted but before we are initiated we are asked whether we enter Masonry on account of mercenary motives or whether we desire to enter Masonry "by a favorable opinion conceived of it, a desire for knowledge and a sincere wish to serve our fellowmen." Then we are asked whether we believe in God. Moreover we are reminded that "no man should ever enter upon any great and important undertaking without first invoking the blessings of God."

Second: as we are passed on, the study of the liberal arts is inculcated upon us. No man can question the wisdom of this teaching. We must agree of the importance that education plays in the life of an individual and of a nation. As a Mason we are expected to be well-informed not only in matters that deal with the earning of a living but also in such other matters as the study of arts and sciences.

Third: upon becoming a full-fledged Mason we are "admonished to be faithful, to be just, and to be true in order to convince the world by

our acts that upon becoming a Mason we have become a better man." On our own accord we promise and pledge to love one another. We accept the Bible as the rule and guide of our faith. We believe in the Fatherhood of God and the brotherhood of man. We learn to subdue our passions within due bounds. We divide our time into three equal parts devoting one part for the service of God and a distressed worthy brother. We accept brotherly love, relief and truth as the principal tenets of Masonry. Brotherly is not confined to the love and regard that exist among brothers in the fraternity but "its exercise teaches that we regard the whole human species as one family, the high and the low, the rich and the poor." Relief is given as a duty incumbent on all Masons. We are enjoined "to soothe the unhappy, to sympathize with their misfortune, to compassionate in their miseries and to restore peace to their troubled minds." We learn to be good and true. "Though I have all faith so that I could remove mountains and have not charity, I am nothing" so runs the perambulation of the second degree!

And those who live by and practise these Masonic teachings may be likened "unto a wise man which built his house upon a rock: And the rains descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock." Some ignore them and heedeth them not. They may be likened "unto the foolish man, which built his house upon the sand: And the rains descended, and the floods came, and the winds blew, and beat upon that house: and it fell and great was the fall of it."

Brethren, there are many vital matters that I submit must of necessity be resolved this year for the benefit of Masonry in general and of our Lodge in particular.

First: During this Masonic year I shall endeavor to promote inter-Lodge visits not only with existing sister Lodges in the Sixth Masonic District but also with other Lodges in the Central Plain of Luzon. I feel that if we wish to develop "more Masonry among Masons" it is necessary that Fraternity with Masons of other Lodges should be encouraged.

Second: I propose to adapt definite steps to improve the fraternal relations and fellowship among the brethren of this lodge and the sojourning brethren for the purpose of strengthening the cord of brotherhood that binds Masons everywhere. This we can do by increasing the opportunities for contact and fellowship. In line with this proposal I shall endeavor to encourage attendance during the stated and special meetings.

Third: I propose that steps be taken to activate the Cabanatuan Masonic Temple Association with a view of taking steps to increase the facilities of the Masonic temple building with a view of making this building the center of Masonic activities in the province of Nueva Ecija.

Fourth: I propose that the program of "improving myself in Masonry" which has already been started be vigorously pursued this year. And,

Fifth: I shall endeavor to create special committee which will take charge of giving relief to any distressed worthy brother, his wife, widow, or orphan as well as to help find employment for deserving brethren or their children.

Mga Kapatid: bago ako magtapos ay nais ko sanang makiusap sa
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Welcome Address In The Name Of The Host Lodge Masonic District No. 7 Convention

By **W. B. FRANCISCO E. ANIAG, Sr.**

Master Malolos Lodge No. 46

MASONRY has its own problems, just as any other organization has its own. We do not regret, therefore, that we have our own problems, for it is a fact that problems usually accompany life from its cradle down to its grave. If it were not so, this world, perhaps, and every life for that matter, would be an idle thing, if not totally dead.

And, problems also differ from each other, in number and intensity, according to what and how life is intended to be. The stature that life has gain for itself determines the number and the intensity of the problems which that life shall have been confronted with. Masonry has gained for itself a very established reputation of being the force that proclaims the truism of man's legitimate right to commune with his God and to deal with his fellowmen according to the ways laid down in the Volume of the Sacred Law, or in Masonic parlance, the Great Light in Masonry. This Masonic way of life has resulted in man's independence of mind, in man's observance of tolerance, in genuine fellowship between man and man, and in man's total disapproval of despotism and regimentation of the mind of man by another man. All of these, therefore have so increased the stature of Masonry that her problems become greater and more than those of any organization on earth. Despotic institutions, which are against the development of the God-given human personality, have tried, since time immemorial, to misjudge and to misrepresent Masonry before the bar of public opinion. This has become the most outstanding problems of Masonry, especially in the Philippines where, in the words of the late Senator Recto, "the most numerous church" predominates. These problems are great; they are multifarious.

Let it be said again that if it were not for the problems of life, life itself would have remained idle and motionless. Masonry, therefore, should welcome the problems of our great Institution, and every Mason should equally welcome these problems as his very own. But, in so accepting these problems, every Mason should consider them as resounding challenge.

The District Masonic Convention of District No. 7, and all other Masonic District Convention for that matter, are convened from year to year, not only to renew fraternal contacts and strengthen more the ties of fellowship among brethren in this grand jurisdiction, but also to tackle the problems of our Fraternity. It is, therefore, in this vein and under this belief that I, for and in behalf of the host Lodge, Malolos Lodge No. 46, extend to you, one and all, a **Hearty Welcome**. Yes, we receive you into our midst, fully conscious that this Convention has now been convened to hold its session in harmony and in peace, with nothing in the minds of the delegates here assembled, except the willingness to serve and to re-dedicate themselves to the Great Cause for which Masonry was conceived of.

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POSITIVE MASONRY

(Address by W.B. **Domingo R. Razo**, on his re-installation as Master of Mayon Lodge No. 61, February 1, 1964)

SEVEN years ago tonight, I was installed Master of this Lodge to occupy that time honored position and, I thought that that was the most memorable event in my life. But tonight as I have just been installed again as its Master to occupy the Oriental Chair to serve the ensuing year 1964, I feel that this is the most significant event in my entire life not only because of the honor and the renewed confidence bestowed upon me by the members of this Lodge but so much of the fact that we have been honored with the presence, and all your officers installed by, no less than one we consider the pillar of Masonry in the Philippines. And so, in behalf of Mayon Lodge No. 61, may we extend to you, Most Wor. Bro. Cervantes and to sister Cervantes, our heartfelt thanks and gratitude for your sacrifice and efforts just to be with us tonight. The same goes to you, Very Wor. Bro. Ferrer.

And so, it is indeed with a deep sense of joy and humility that I accept the task that, you have imposed upon me. To me, this is a challenge and a responsibility to which I shall dedicate myself with zeal and devotion, to be worthy of the honor and confidence which you have so kindly reposed upon me.

MASONRY, IN ACTION

Positive Masonry shall be the theme of the incoming administration. By this I mean Masonry in action. Let us give expression to the important tenets of Masonry — Brotherly Love, Relief, and Truth; because, where there is Love, there is harmony and understanding; where there is relief, there can be no suffering; where there is Truth, there is God — that eternal Light that leads man to the path of righteousness. And so, as your Master, I respectfully request each and every member of this Lodge to live within the tenets of Masonry in and out of the Lodge — for thus can we only win respect for ourselves and bring honor to the Fraternity. It matters little that we are Masons. What really matters most is the way we speak, the way we act, and the way we treat our fellowmen, particularly the weak and the needy. While certain right and privileges are limited to its members, Masonic benevolence and charity must embrace all men and all societies, regardless of creed and religion.

In the present world of conflicting ideologies which threatens world peace and suppress man's freedom to think, our theme becomes much more meaningful. It is only by unfolding the Masonic faith and the Masonic way of life to the world, that we can preserve the freedom and dignity of man against the growing dangers and dark shadows of communism. Communism is incompatible with Masonry. Communists are Godless and materialistic; Masons are GOD-fearing and freedom-loving. Communism reduces man to a mechanical robot, devoid of feeling and emotion. On the other hand, Masonry exalts man to a place of dignity and honor.

In the face of this stark and frightening realism, it becomes more compelling for every Mason to translate into action, the teachings of Ma-

sorry at all times and in every way, in order to promote goodwill, understanding and harmony among men the world over.

Through good deeds let us feed and keep that Light of Masonry forever burning until the intensity of its Light penetrates and illumines the dark recesses of the soul and heart of every man, for then and only then can he enjoy life to the fullest measure, the company of man and nature, that God has bountifully provided for him.

On behalf of Mayon Lodge and my better half, I welcome each and every one of you tonight. We the members of Mayon Lodge are happy that you have condescended to be with us tonight to witness our installation ceremonies. I assure you, ladies and gentlemen, that your presence has lent dignity and added success to the occasion. As you have seen, Masonry is not in conflict with any group or religion. Masonry in itself is not a religion. Masonry is a group of religious men bound by a strong cohesive force of friendship and inspired by a strong faith and belief in the Fatherhood of God and the brotherhood of man. Masonry is an Ancient Institution dedicated to the propagation of Christian virtues of understanding and tolerance. Masonry has for its own objective the improvement of its members, mentally, morally and spiritually, the better to enable them to serve God and humanity. For those who regard Masonry with misgivings, we have nothing but the deepest sympathy and a fervent prayer that they may ultimately emerge from darkness and find their way to discover the magnificence and power of Love that man must have for his fellowmen. After leaving this hall, you shall have contributed something in fostering goodwill and friendship among men by relating to your friends and neighbors what you have seen here tonight. Again, I thank you for coming. To the members of this Lodge, my wife shares with me that feeling of gratitude in extending to you our most heartfelt thanks for your renewed faith and confidence in my humble capabilities. Within my limitations and through your valuable cooperation, we shall make this Masonic year a big success. For its achievement, I shall draw strength from the force that bind us together. For inspiration, I shall look up the magnificent accomplishments of the Masters that have preceded me. Their past experiences shall be my guide. Your wise counsel shall be my light. In this task, we can not fail — we must not fail.

I thank you



WELCOME ADDRESS. . . (Continued from page 302)

Again, to Most Worshipful Pedro M. Gimenez, Grand Master of Free and Accepted Masons of the Philippines; to other members of the Grand Lodge; to Very Worshipful Pacifico G. Marin, District Deputy Grand Master; to Very Worshipful Lodge Inspectors; to Worshipful Masters, Warden, delegates and friends, to you all herein assembled, in the name of the Malolos Lodge No. 46, I **bid you welcome**. It is indeed a very great and signal honor on our part to host this Convention. Feel at home, and let's bend on today's labor in the spirit of tolerance, open-mindedness, love and understanding. **THANK YOU.**

M.W. Grand Master, Brethren,
Ladies and Gentlemen:

Forty-five years ago, thirteen big-hearted men, conscious of their duty to country and people, met in humility and dedication, and with boldness, proclaimed their sincere belief in the freedom of the conscience as the strong and firm foundation on which should stand, unshaken and eternal, all the other freedoms necessary for the happy existence of the human beings. They believed with all the strength of their conviction that only the way of life being enjoyed in its fulness is necessary to enliven the spirit. They believed that the greatest sin of man against the Divine Power of creation, is man's intolerance of man; for men are created equal. They believed that the magnificence of democracy is in the diversification of opinions which should mingle in marmonious relation to create the beauty in life: like the firmament showing its grandeur in a penumbral night because of the twinkling stars of varied sizes in staggering alignments and diversified distances; like the forest which are the delight to the mind and the senses because nature made the foliage and the flowers unlike from one another, and the plants and the trees disagree as to sizes and statures; like the music which, adorned with multiple and varied sound waves going together in concord, gives away to the ears those melodic and angelic tones which create in the spirit that willingness to ascend to the ideal.

Unrelenting in such beliefs, and compelled by a very strong conviction of duty to their fellowmen, these thirteen big-hearted men founded the "Makabugwas Lodge, No. 47, F. & A. M." in this valley; and by thus founding, wrote their names in bold relief on the gold

Presentation of P. M. Jewel and Apron To W.B. Manuel Bernardo By V.W. Fidel Fernandez, D.D.G.M.

pages of the history of Freemasonry.

In commemorating therefore the forty-fifth anniversary of the founding of the "Makabugwas Lodge," we are celebrating that historic meeting, and honoring the memory of those thirteen intrepid and courageous men, to wit:

- R. G. McLeod — Cavite No. 2
- Santiago Franco — Bagongbayan Lodge No. 4
- Gregorio P. Barreto — Biak-nabato Lodge No. 7
- Walter S. Price — Cosmos No. 8
- Fernando Salas — Nilad No. 12
- Benito Gallardo — Walana No. 13
- Zacarias Salem — Sinukuan No. 16
- Gregorio J. Mariano — Sinukuan No. 16
- Jose Alba — Silanganan No. 19
- Emilio D. Araneta — Mactan No. 30
- Eugenio Bardelas — Mactan No. 30
- L. Hilliard — Mactan No. 30
- Aurelio Diokno — Bulusan No. 38

Eleven of them had already passed to the Great Beyond.

We dedicate this Temple to their memory as evidence that the ideals nurtured in their hearts have flourished in the minds of men; and that they have not sacrificed in vain.

As we now glorify their earthly existence, may the Great Architect of the Universe bestow eternal grace upon their immortal souls.

Brethren and Friends:

Thru the inspiration of the founders and the aspiration of the active members of this "Makabugwas Lodge," and the time being made fortunate because of the daring of four audacious members, this Temple slowly went up mounting stone upon stone, defying difficulties and obstructions for a period of three long years, until it became as what it is now as beholden by your eyes.

Manuel Bernardo, Pedro Capucion, Federico Larraga and Celestino Elefaño, All Past Masters, are those daring architects whose untiring efforts smashed failure under their feet and brought about satisfaction within the reach of our hands. Their names must appear conspicuous in this auspicious hall; and shall so appear until the cruelty of the elements shall have blown the last gravel in its cornerstone.

We, the members of this Lodge, simply and collectively, feel that we owe each one of them that sort of gratefulness which we shall carry beyond the grave. We are proud of them with that pride that we feel deep in our hearts.

For is it not a cause of rejoicing to see the realization of our cherished dream of long, long years?

And the hand that kept on moving to pile the stones one over the other until the Temple was completed, was that of the Master of the Lodge for three consecutive years, from 1961 to 1963, Wor. Bro. Manuel Bernardo.

Wor. Bro. Bernardo was born in the year 1889 in the town of Guiguinto, province of Bulacan. He finished his Doctorate of Medicine in 1912; and the next year he found himself working in the Bureau of Health in which he rendered continuous and efficient service until

his retirement in 1934.

In 1915 he saw the light in Freemasonry upon his Initiation, Passing and Raising, in "Sinuku-an Lodge No. 16." He affiliated to this Lodge in 1959. Two years later he was elected to the East. For performing the work with enthusiasm, and keeping the East always bright, the Brethren re-elected him not only once but twice, the only Worshipful Master that had held the East in three consecutive elections. Most men find it easier to go with the crowd even at the sacrifice of their honest feelings, professing something which they really do not profess. Our Wor. Bro. Bernardo is not a man of that sort. He argues that no person has the right to claim that another is wrong until he is certain that he is right. Or he would be deceiving even himself. And a deceiver is always deceived by his own deception. Hence the freedom of conscience to attain the general objective of all peoples to love each other. As that Great Democrat, Abraham Lincoln, had rightly said that we cannot further the brotherhood of man by encouraging class hatred. The people therefore should be freed from the grip of superstition which goes counter to reason. For while reason emanates from intelligence and truth, superstition results from ignorance and vacillation.

Having imbibed the tenets of Freemasonry, he stood his ground as a man of bravery and honor against the hazards in life. To be born a man is tragic enough. So man has to live his life with the realities of living, should be self-righteous, for life to be worth the tragedy. Reason why Wor. Bro. Bernardo showed more interest in doing something OF himself rather than FOR himself. Reason why he found pleasure in pleasing others by his repeated

acts of charity, besides the donations of lots for public school buildings and public health centers which he made in the past, and giving away money for some public improvements in that part of this province where he settled down after his marriage with Josefina Ruis of Hiloñgos, now deceased, with whom he begot seven children: who now are all professionals.

By the above rosary of deeds and accomplishments, we have it that our Wor. Bro. Bernardo is a success in his private life as well as in his public life. His success is not in rising above the others but in bringing others in level with him. For he preached to cast away selfishness, as selfishness begets intolerance, intolerance hatred, hatred injury, injury revenge; and revenge results in either physical or mental destruction, or in both. And he practised what he professed. He loves his freedom with all his heart, and holds that freedom with all his strength.

Wor. Bro. Bernardo:

The happy privilege and the honor of handing to you tonight the tokens of the love and appreciation of your Brethren, are mine. I now stand for all the members of "Makabugwas Lodge" to offer to you the P. M.'s Jewel and the P. M.'s Apron.

This P. M.'s Jewel is given to you not for its value in gold but for its worth in affection which we feel in our souls in compensation to your fidelity to the ideals and tenets of Freemasonry which we highly cher-

ish. We pin this jewel near your heart for that heart to feel while it beats our fond and tender attachment to you for your zeal and devotion to bring about the reality of brotherhood not only between Mason and Mason, but also between man and man who shall dwell together in unity and concord under the Fatherhood of God.

This P.M.'s Apron is offered with that same fraternal spirit of cordiality and affection that you may be reminded always of the badge of distinction you were conferred upon your entering the threshold of Freemasonry, and when you heard from the Worshipful Master these beautiful words of admonition:

"Let its pure and spotless surface be to you an ever present reminder of an emblematical or unblemished purity of life and rectitude of conduct, a never-ending argument for noble deeds, for higher thoughts, for purer actions, and for greater achievements. And when at last your weary feet shall have come to the end of their toilsome journey, and from your nerveless grasp shall drop forever the working tools of life, may the record of your life and actions be as pure and spotless as this fair emblem which I now place in your hands. And... may it be your portion to hear from Him who sitteth as the Judge Supreme, the welcome words, "Well done, thou good and faithful servant, enter thou into the Joy of thy Lord."

EDITORIAL. . . (Continued from page 294)

support and sponsor are on the road to purposefulness and useful leadership.

Let us help to answer the question *quo vadis* by giving youth an opportunity to make useful his latent leadership through our fraternity youth organizations. Then surely as Brother Jose Rizal said, our youth will actually be the "fair hope of the fatherland." — J. T. H.

CIVIL LIBERTY DAY

By FIDEL A. LOPEZ

Our Divine Providence so express and imply the essence of liberty ever since the creation of the world and the existence of man. This is evident, imperative and meaningful to the fact that He created the so-called purgatory and glory into which either one shall our immortal soul be destined after our indefinite journey and Great End in this temporal station. Subservient to this is our being possessed with a free will and norm of conduct in choicing and/or making one's way of life.

Obviously this dogmatic philosophy must have been the singular factor that fully filled and generated hearts and minds of our great leaders and heroes like Rizal, del Pilar, Bonifacio, Mabini, Aguinaldo, etc., who sacrificed and dedicated the last drop of their blood for the cause of liberty. To all of them should be given the laurel's of memory and honor for their splendid affection in preserving the sanctity of our liberty.

Particularly to His Excellency, President Diosdado Macapagal, for having proclaimed January 21 of every year (since last year) as an official holiday with which everyone is enjoined to observe and recognize the meaning and significance of liberty.

While, on said date, we deeply sense the presence of liberty being equally enjoyed by everyone in our country it simultaneously convey and bound us to think and remember the fact that our liberty is priceless and shall be eternal as it can be

said that it is attributed and accounted by the innumerable lives that were lost in the wars for its defense against those who wanted to trumple and grab it for their own selves' welfare alone.

At this juncture I wish to flash to my fellow citizens of this country, particularly our Government authorities, and more so to those leaders and officials in our educational, legal and military sectors to initiate and make the exemplary gesture in such matter of recollection of our life-meaning liberty in a manner like visiting, and at the same time, laying a wreath either at the U.S. Military Cemetery, *Libingan Ng Mga Bayani* (Fort McKinley, Rizal), and/or at the monument of our great heroes and leaders mentioned above, lying beneath the silent clods of the valley.

The patriotic and noble feature of it could be more greatly manifested and appreciated by indicative and faithful participation of all the students and teachers in schools and likewise by all the employees and employers of both the public and private services.

Even this would only be the course that everybody could follow in observing the Civil Liberty Day shall be enough to provide and construct a concrete treasury for its ever authentic and eternal connotation of feeling and cherishing it which may give a more real and sacred spirit for every second, minute and hour of the very designated and proclaimed day.



Boy Scouts Troop No. 5 in Reception Line waiting for the M.W. Grand Master and His Party.

Sixth Annual Convention Of Masonic District No. 8

PURISIMO RAMOS, D.D.G.M

THE Sixth Annual Convention of Masonic District No. 8 was held on Saturday, November 23, 1963, in Olongapo, Zambales, with Lincoln Lodge No. 34 as the Host Lodge.

The Convention started at 8.00 A.M. with a floral offering at the monument of Bro. Jose Rizal, located a short distance from the Lodge. The floral offering procession started from the Lodge to the monument, led by Boy Scouts Troop No. 5 (Lodge sponsored Troop). Boys of the Teodoro R. Yanco Chapter, Order of DeMolay, Girls of the Bethel No. 1, International Order of Job's Daughter, Ladies of the Rebecca Parrish Chapter No. 5, Order of Eastern Star, delegates from the Lodges under District No. 8, namely Bataan Lodge No. 104, Zambales Lodge No. 103, Pinatubo Lodge No. 52 and Lincoln Lodge No. 34. The Grand Master's dele-

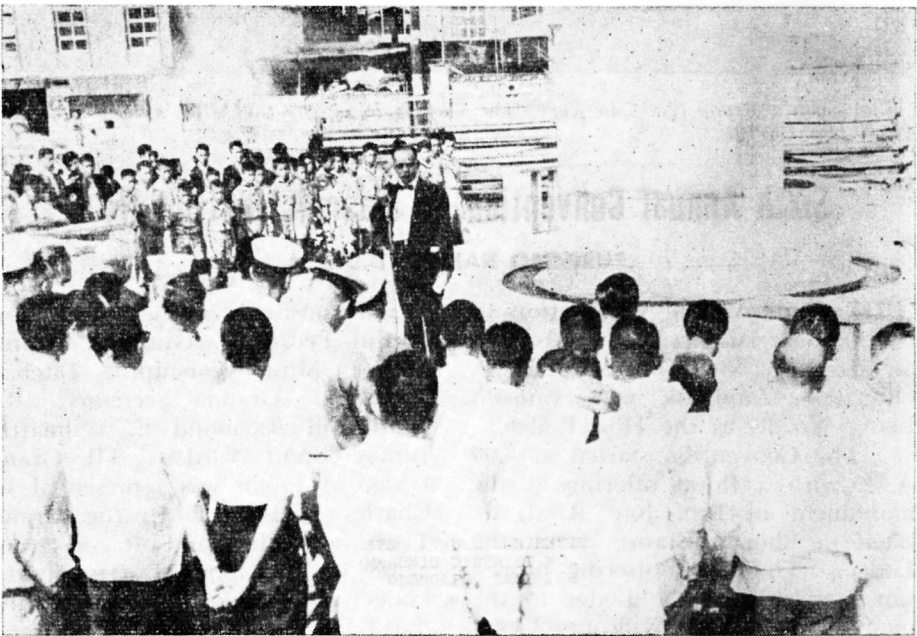
gation consisted of the Most Worshipful Pedro M. Gimenez, Grand Master, Most Worshipful Esteban Munarriz, Grand Secretary, Rt. Worhipful Raymond E. Wilmarth, Junior Grand Warden. The Grand Lodge of Japan was represented by Charles Nielsen, P.M., the Grand Treasurer. The floral offerings were made by the four Masters of the Lodges under the District, including the Grand Master and the Grand Treasurer of Japan.

After the floral offering ceremonies, all proceeded to the Masonic Temple for the regular business meeting and deliberations of the Convention.

There were in attendance no less than 200 Master Masons. In addition, there were several visiting Brethren coming from different jurisdictions of the United States of America.



Floral offering parade to Bro. Jose Rizal's monument of Ladies of Rebecca Parrish Chapter No. 5, Order of Eastern Star and Masons at Olongapo, Zambales.



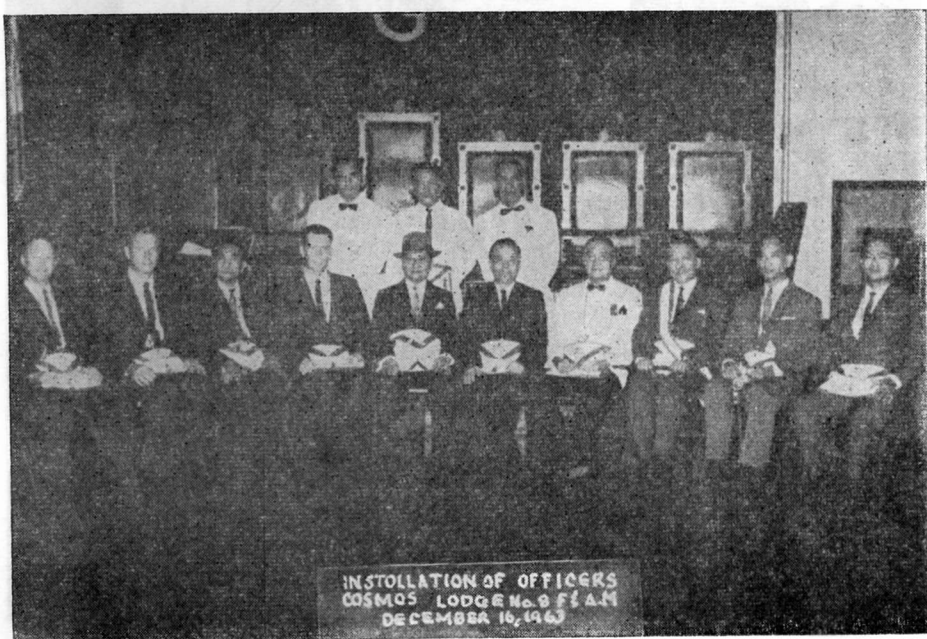
WB P. Ramos, D.D.G.M. shown addressing Masons during Olongapo convention of District No. 8

The incumbent Masters of the four subordinate Lodges in the District each gave a five minute report on the progress made by each Lodge and also the problems confronting the same.

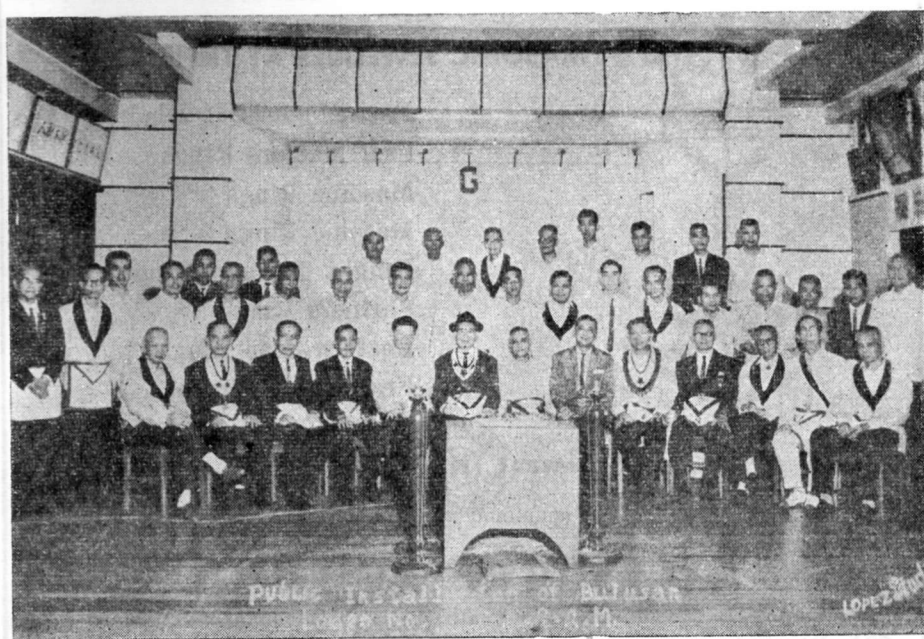
Speeches were delivered by the Grand Treasurer of Japan, Rt. Wor-

shipful Raymond E. Wilmarth, Most Worshipful Esteban Munarritz and the Grand Master, Most Worshipful Pedro M. Gimenez.

Main speaker during the Luncheon which was held at the beautiful Dragon House was Rt. Worshipful Raymond E. Wilmarth.



Installation of officers of Cosmos Lodge No. 8 F. & A. M. for year 1964



Public Installation of Bulusan Lodge No. 38, F. & A. M. for the year 1964.



Members of Tagaytay Lodge No. 165, during recess the Annual Convention of Masonic District No. 10, in Cavite City.



MASONIC JEWELRIES AT THEIR BEST

Past Masters Jewels
 Past Masters Rings
 Masonic Rings 3°
 Masonic Rings 32°
 Knight Templar Rings
 Shriners Rings
 Eastern Star Rings
 Fraternal Insignias

Since  1923

La Nueva Ecijana

630 Rizal Avenue

Manila

THE WIDOW'S... (Continued from page 296)

which brought about our liberation in 1945; *Hope*, which springs from the human soul, when, in this century, the world is expendable in danger or in hope, the late beloved President John F. Kennedy, during the Cuban Crisis held back the awful arms of nuclear combatants to insure peace for mankind which acclaimed him as "the world figure most admired in Asia"; and *Charity*, as exemplified by the late great Pope John XXIII, when, in the debates of the Ecumenical Council, affirmed that "the Roman Curia was not the Pope and the Pope was brother to every bishop in Christen-

dom and servant of every human soul in the world" as he impressed his charity and tolerance upon all Christians and upon the world.

If we only had the Philosopher's Stone. Then we can read without doubt that the most impelling instinct that motivated their acts, like "the Widow's Son," is patriotism in the highest order, not self-interest, nor the desire for personal glamour and power that was in their hearts. History will be kind to them for their deeds, which is lasting and eloquent as bronze, as history had already rendered them its wise and noble verdict.

BASIS FOR MASONIC... (Continued from page 299)

and favorably developed in the Masonic way of life. This after all, is simply in full accordance with our own declaration to do so.

In closing, I want to express my hearty thanks to the brethren for their cooperation in planning for and carrying out this affair tonight. My especial thanks to the Committee chairmen and their members for the very hard work they have all done. May I also express my thanks to the officers of the Grand Lodge who out of their very heavy busy schedule have come to the province

just to be with us tonight. Thank you so much and God bless you always. Be assured of our prayers for the successful work of the Grand Lodge. To all the rest who are here, the choirs, the friends, guests, well wishers, especially to Mrs. Teofilo Marte and all who are with us, both in person and in spirit, we say thank you and express our Masonic benediction on you all, that is, "May the blessings of heaven rest upon us... May brotherly love prevail and all moral and social virtues cement us." Thank you.

FREEMASONRY BUILDS... (Continued from page 301)

lahat at bawa't isa sa inyo. Tayo ay naging magkakapatid sa ating mga sariling kagustuhan. Di baga maaari na ang mga bagay na ipagkakalayo ng kalooban ng isa sa isa ay iwasan natin? Ang hinihiling ko lamang ay isapuso natin sa tuwina ang pangaral na kung may pagkakamali ang sino man sa atin ay ibulong natin sa kanya ang kanyang pagkukulang o pagkakamali at sa lalong magaan na paraan ay sikapin natin upang ang alin mang pagkakamali ay maitumpak at maiwasto. Huwag natin sanang kalilimutan sa lahat ng sandali na tayo ay magkakapatid sa sarili nating kagustuhan. Sa sandaling mapanatili natin ang ganitong kalagayan ay umaasa ako na magiging maligaya at kasiyasiya ang ating pagkakapatiran at magiging mabunga ang ating hinaharap.

Dearly beloved, let me, on this occasion, pledge to you that in the
(Continued on page 324)

EULOGY

HENRY GILHOUSER! A sincere friend, a devoted public servant and one of those few American old timers who chose the Philippines as their own native land. Knowing him as I did, I found him a man of characteristic integrity and charm who found no difficulty in getting along nicely with his brethren and friends. A Freemason to the core, he kept alive the torch of our brotherhood to its highest brightness so that those of us who are still in the dark may see the right paths to our duty as members of our Ancient Craft.

In his death, which we deeply mourn, Freemasonry, not only in the Philippines, but also in the whole Free World, has lost a courageous and zealous leader, for he was the embodiment of those virtues for which our Fraternity stands. As Grand Secretary of the Supreme Council, he was tireless in spite of his age. He did his work well. As an American who stayed with us in the trying period of our political development, he helped much in shaping our future and did his part in the crises which we underwent. Our people are deeply grateful to him.

Brother Henry, while your physical remains are no longer with us, you should have the consolation that you have left in this human world a brotherhood of men and women under the Fatherhood of God, who will remain true and loyal to the high principles for which you have worked so zealously and spent the best years of your life that it may continue to flourish in full glory and splendor.

May you rest in Peace which you long deserved.

March 2, 1964.

PEDRO M. GIMENEZ
Grand Master

Committee On Education And Public Service

Progress Report

There are still a few Lodges in and around Manila that have not yet taken their allocations of books for distribution to the public schools assigned to them. The Grand Lodge Committee on Education and Public Service hereby most kindly request said Lodges to enjoin their respective Committees to take active part in this worthy project; and now that the 1963-1964 school-year is about to close, the selection of Teachers of the Year based on Form 8-A of the public schools is in order, and as was done last school-year, the Grand Lodge will issue the necessary Awards upon receipt of the necessary information from the respective Lodges. Let us give the distribution of books to the public schools and the selection of the Teachers of the Year the attention they both richly deserve.

Reports Forms are presently being compiled and tabulated in order to be able to report to the forthcoming Annual Communication of the Grand Lodge the quantities distributed by each Lodge. It is, therefore, necessary that immediately after distribution has been made, the corresponding Report Forms be forwarded to the Grand Lodge.

Lodges desiring to distribute books to public schools other than those assigned to them may do so, provided they have first ascertained that such public schools they desire to distribute books to are not already served by another Lodge. — DRE

In writing this article it is my purpose to reiterate my deep and heartfelt gratitude to those great and good Masons whose kindness and charitable hearts have in a good measure helped me in my work for Masonry in connection with their lithurgical ceremonies.

I was "initiated" into these works by my own father-in-law, a Past Master of Hiram Lodge No. 88, to whom I am ever grateful. At first it was repair works on salvaged white cotton aprons for members. That was in Gunao Street, Quiapo, immediately after liberation, an old dilapidated building where the Masons began to meet and rehabilitate their Lodges. It was then a very happy meeting of brothers, after the holocaust of Japanese occupation.

ACQUAINTANCES WITH MASONRY

It was there where I became acquainted with the good Masons, men of all creeds and nationalities meeting as brothers. What a great ideal! I was introduced to the officers of the different Lodges. They began to order officers' aprons and collars and other paraphernalias for use in their lithurgical work.

Meanwhile, that good man Michael Goldenberg, their acting Grand Master then, thought of, and pushed at his own responsibility, the reconstruction of Plaridel Temple which has been destroyed by the Japanese. He engaged the services of a friend, an engineer, who is also a Mason, to proceed to draw his plans and reconstruct Plaridel Temple. In no time the temple was built, and the Grand Lodge and subordinate Lodges then transferred to the new temple. More Lodges were rehabilitated, which meant more work for me. The Scottish Rite Temple at

Masonry As I Have Known It

Mrs. CONCHITA D. RAMOS

1117 Vermont, Malate

Taft Avenue, which was also destroyed by the Japanese was repaired and American Lodges and the Manila Bodies transferred there. All these Lodges and Bodies ordered their paraphernalias from me. Lodges from the provinces began to order their aprons and collars and they all have to be accommodated fast.

Later on, the York Rite Bodies which include Royal Arch Masonry and the Knights Templar were established. Their paraphernalias were gorgeous and beautiful. These I did also for them aside from their banners and standards. I wish to state in this connection my sincere and everlasting gratitude to such persons as the new Recorder, the Grand High Priest and the other officers of the Commandery for their help and encouragement. I became so endeared to them that their time and efforts were not spared for me.

This brief narrative is mentioned because it gave me an insight into Masonry and into the hearts of Masons.

MASONRY IS NOT GODLESS

I am a Catholic and was brought up in a Catholic School where we were told that Masonry was Godless and that the initiates kick and trample upon the crucifix. I found all these to be false. Masonry cannot be Godless because in all their public ceremonies which I have attended, the members always prayed ardently led by a Chaplain. I found also that they prayed direct to God and not thru the intercession of Saints. In all the paraphernalias that I have made for them, I always find symbols which to my way of interpretation, referred to God and His Goodness. The square and compass with the letter "G" on them are always found in their temples. I do not know their meanings but I think that the letter "G" stands for "God". So Masonry cannot be Godless.

If Masonry is, as I have known it, then its members could not have trampled or kicked the crucifix as claimed by fanatical Catholics, for how can people who revere God, desecrate such symbols? I think Masonry is the greatest creation of men. People of different races, opinions and creeds sit together as brothers. In one of my conversations with a Mason, I learned that men are children of one Father and therefore are brothers. This is true and I subscribe to it even if I called myself a Catholic (not a fanatical one). Masonry is not a religion, but in itself is religious. It requires it's applicant to believe in God before he could be accepted into the

fraternity — so an Atheist therefore has no place in Masonry. Masonry teaches man to practice charity and to respect the ties of blood and friendship, adapting the principles and respecting the ordinance of religion, helping the feeble, guiding the blind, raising up the downtrodden, sheltering the orphan, guarding the altar inculcating morality, promoting learning to love men and to fear God. When the time comes where all men shall believe as Masons believe, that men are brothers, there will be no more war and probably the world will be one great society of brothers, an *Utopia*.

MASONS SHOULD LIVE IT TEACHINGS

I have met in the Masons the best people, kind, charitable and understanding and tolerant. Of course, I have known of Masons who are somewhat not what I have described, but I think they are the exceptions rather than the rule. They are few in numbers. They probably entered Masonry for personal gains and not learn the great lessons taught in it.

I have attended public installations of officers of Lodges and heard all the exhortations to all these officers. They were told to be loyal to their country under whose protection they live, to God to whom they owe their existence and to be faithful to their fellowmen. If only all men can live up to these teachings, the world will be a happier place to live in. I can say, that Masonry is great and Masons are good people. May their tribe increase.

LIVE MASONRY

INSTALLATION ADDRESS OF JOSE LAGUNA

Bulusan Lodge No. 38, F. & A.M., Sorsogon,
Jan. 18, 1964.

Distinguished guest, beloved Brethren, Ladies and Gentlemen;

I assume the grave responsibility that you, dear brethren, have placed upon my shoulders with a mixed feeling of joy and sadness. Joy, because of the positive manifestation of your trust and confidence in me, and sadness because of a feeling that I may not be equal to the sacred and multifarious duties which the Office of Master demands. I am naturally apprehensive being conscious, as I do, of my limited knowledge of the great science and mysteries of Freemasonry.

However, a new feeling of pride and strength surges through my body as I stand here with the thought that our Venerable Institution, like all good things, has withstood the test of time and adversity. I feel confident also with the knowledge that having catapulted me to this position you will not forsake me, but give me your support and cooperation in advancing the cause of our Fraternity and in the fulfillment of its sacred mission.

Fine though our traditions and noble our objectives, we, as a group of men, still belong to the minority. We are instruments for good and never for evil as we observe the truly masonic tenets of brotherly love, relief, and truth. As individuals, we are charged to practice the domestic and public virtues of Temperance, Fortitude, Prudence, and Justice. As masons, we are guided by the volume of the Sacred Law, the unerring standard of truth and justice, from which we learn the important duties we owe to God, our neighbors and ourselves.

At this juncture, I wish to quote from the address delivered by the Most Worshipful Brother Pedro M. Gimenez when he was installed as Grand Master, and I quote:

"Because of its merits, Masonry needs no defense. The very quality of the brethren who are present here tonight is the very proof of the goodness of our Institution, men who unselfishly dedicate their lives in the purification of society, men who love themselves less because they love their country the more, men who in spite of sacrifices to themselves and their families are here gathered to consecrate in a mission for the upliftment of the soul of their fellowmen; Men imbued with a deep sense of charity and above all, men dedicated in a peaceful struggle that their country may continue to enjoy the blessings of freedom and liberty."

It is therefore, incumbent upon us to live strictly according to the precepts of our Fraternity and thus by our exemplary conduct and behavior give others no reason to doubt the veracity, the validity, and the strength of the principles which we hold sacrosanct.

As the new Master of this Lodge, I am supposed to let you know what my plans are. My worthy predecessor, Wor. Bro. Lorenzo Talatala has shown us the way. He has greatly strengthened the foundations of our Lodge. Under his able and untiring leadership, the membership tremendously in-

creased and we were able to establish a Masonic Cemetery. Indeed, his accomplishments are such that I will find it difficult even to approximate them. God willing, however, I will try my best to continue the work that is left unfinished. With the help of the worthy brethren, I expect that we can begin the construction of our Masonic Temple here in Sorsogon this year. For my part, I am pledged to realize this project before my term ends.

When I was Initiated, I remember to have received the following charge:

"Be faithful to the trust committed to your care, and manifest your fidelity to your principles by a strict observance of the Constitution of the Fraternity; by adhering to the Ancient Landmarks thereof; and by refusing to recommend any one to a participation in our privileges, unless you have strong reasons to believe that, by a similar fidelity he will ultimately reflect honor on our Ancient Institution."

I will be bound by this injunction as Master of this Lodge.
Thank You and good night.



GRAND MASTER'S MESSAGE. . . *(Continued from page 293)*

they do that the poor state of my health and also the great responsibility of my official position in the government do not permit me to visit alone all the Lodges.

One important thing which found pleasant reception on the part of our brethren was the formation of a Savings & Loan Association among them. This was one of my recommendations in my inaugural address last year, and with due modesty I am happy to say that this association which is the nucleus of a future banking institution, will soon be a reality. Subscription pledges as well as cash subscriptions are being received from our brethren, and judging from the interest and enthusiasm the idea has elicited, I am hopeful that it will be a success. If properly managed, I can foresee that this association will some day be transformed into a bank of which our Fraternity can be proud to call as their own.

Another important problem which I have high hope my successor will try to solve is the building program. The other night, Feb. 21st, 1964, this matter was taken up by the building committee and the Board for General Purposes. We have decided to appoint a sub-committee to approach a number of architects to work their own plans for our building. A resolution was adopted to the effect that the plan of my immediate predecessor, which according to the building committee is beyond realization, be abandoned. I do hope and trust that greater efforts will be made by the building committee so that a specific and realistic plan can be submitted to the next communication in April 1964.

There are still many problems that our Fraternity must face with courage and foresight. Knowing as I do that our brethren are closely united, I am confident that these problems can be happily solved so that our image as Freemasons can be better understood by our people.

PEDRO M. GIMENEZ
Grand Master

Masonry At A Glance

(INAUGURAL ADDRESS OF W. B. ANGEL C. VILLASOR,
KANLAON LODGE NO. 64, BACOLOD CITY)

Worshipful Sirs,
Ladies and Gentlemen,
Brethren:

For the second time since I became a Mason, your mandate has elevated me to this Honorable Oriental Chair to wield once more the gavel of authority. This honor you have conferred upon me has made me more aware of the great responsibility incumbent on the Master of this Lodge. With the lessons learned from my predecessors and the experience gained as a member of this Institution for over forty years, I hope and pray to the Almighty for guidance to enable me to serve you and Masonry with the best of my ability. Assured of your cooperation, I hold no fear to face the challenge. With it I will not fail.

As members of the Craft, it is our bounden duty to think of what we can do for Masonry. We have knocked at the door of this Institution on our own volition in order to learn to subdue our passion, instruct and improve ourselves. We are now in a better position to inform the segment of our community who entertain an unfavorable concept of Freemasonry. It is fitting and proper that, on an occasion like the present, there is need of enlightening these segments...I consider it, therefore, to be my allotted task tonight to diffuse Masonic light, the better for them to comprehend what Masonry is and the why and the wherefore of our great interest in Freemasonry.

What is Masonry? Is it an illegal organization, one that is banned by the Government of the Republic of the Philippines? Is it a religion or anti-religious? Let us, for a moment delve deep for the answers. For this attempt, let me seek your indulgence.

Masonry is an Institution which has existed as early as the time of the construction of King Solomon's Temple, about 1012 BC. Since man is inherently an inquisitive and social being, he inquires into the nature of things which interest him but which he does not understand. He does not like to be alone, but rather seeks the companionship of his fellow man. It is therefore natural that, in his curiosity, in his search for truth and improvement, he should be attracted to a fraternal organization which advocates and promotes friendship, morality, and harmony among the many associations of men — an ancient institution founded upon the principle of the Brotherhood of man and the Fatherhood of God. Freemasonry is the answer to his quest. The classic definition is that Freemasonry is a system of morality, veiled in allegory, and illustrated in symbols. Mackey, a celebrated authority on Masonic history, contends that Freemasonry is a science which is engaged in the search after divine truth. Other authority defines Masonry as the activity of closely united men, who, employing symbolical forms borrowed principally from the operative Mason's trade and from architecture, work for the welfare of mankind striving morally to ennoble themselves and others, and thereby to bring about a universal league of Mankind, which they aspire to exhibit even now on a small scale.

Hence, tools and implements of architecture, most expressive, are selected by the Fraternity to imprint upon the memory wise and serious truths, and thus through the succession of ages are transmitted unimpaired the most excellent tenets of our Institution.

The Grand Lodge of the Philippines, under which this Lodge is holden, has a legal personality. Its Corporate Organization, together with its Constitution and By-Laws, is registered in the Securities and Exchange Commission. Its existence and operation are licensed by and well known to the Government of the Republic of the Philippines. It can therefore be truthfully said that this is a legal Organization.

As brought about earlier, Masonry is an ancient Institution, having for its foundation the practice of the social and moral virtues, and to so high an eminence has its credit been advanced that, in every age and country, men pre-eminent for their moral and intellectual attainments have encouraged and promoted its interests. Nor has it been thought derogatory to their dignity that Monarchs have, for a season, exchanged the scepter for the trowel, to patronize our mysteries and join in our assemblies. Time would not allow me to mention the names of many prominent people who have joined in this Venerable Institution. However, I cannot refrain from informing you the names of Rizal, Lopez Jaena and Quezon; Roxas, Laurel and Kalaw. We had Jose Abad Santos who preferred to be beheaded by the Japanese to joining with them.

The essential requirements for admission to membership in this Organization is an avowed belief in God and in the immortality of the soul. No atheist can be made a Mason. The applicant must come on his own free will and accord... We have the Bible reposing on the altar of Christian Lodges to remind us that it is the rule and guide of our faith and the source of Light and Truth. In non-Christian Lodges, they have the Koran or any book held sacred to the Faith representative of the membership of that particular Lodge. Our members are composed of men of different religious faith — Catholics, Protestants, Aglipayan, Moslems, Jews, Shintoists, and Buddhists. This is just to show to you that Masonry is not a religion and a church with a mission to save souls. We are taught that no man should ever enter upon any great or important undertaking without first invoking the blessings of God. How important prayer is, for prayer is a means with which one can commune with God. - God and prayer are not private preserve of any religion. Religion is not incompatible with the purposes and aims of Masonry. Masonry does not profess to be a religion nor pretend to take the place of religion, nor serve as a substitute for the religious beliefs of its members. The doctrine of most religions includes these tenets — belief in God, the immortality of the soul, and the value of prayer. We have no conflict in this respect. It is therefore, understandable why so many religious faiths, including the clergymen who represent them, are found among the members of our Fraternity. It is thus apparent that Masonry is not anti-religious.

There has developed considerable discussion concerning Masonic "secrecy," with the result that there exists in the minds of many people a distorted conception of the true purpose and working of the Craft. There have always been, and perhaps always will be, critics of the Fraternity — just as there have been adversaries of almost every other human un-

dertaking. It is unfortunate that the word 'secret,' harmless enough in itself, has come to be associated with things corrupt, deceitful, or wicked. To the thinking mind, it is clear that a thing may be secret and still not sinful. "In this regard, all human groups and institutions have 'secrets', or better still, private affairs which, for good reasons, they do not wish to be made public. Families have discussions on subjects which do not, and should not, concern their neighbors. Governmental bodies meet behind closed doors to resolve problems of the state without publicity. Church councils convene apart from the general congregation, permitting a more direct approach 'to situations demanding prompt action. Civic organizations and committees assemble privately to draft plans which may not be made public for some time, if at all. In industry, Board of Directors attack problem and formulate new approaches to their business ventures which are of no concern to their competitors. While all these things are done privately — 'secretly', if you will — this is hardly evidence that the subjects under discussion, or resolutions made, are in any way unwholesome. Thus, if families, governmental bodies, church councils, civic organizations, and directors of industry have private matter which they wish to discuss away from the general public, it is only reasonable that a Lodge of Freemasons should want to meet behind tiled doors while peacefully engaged in lawful pursuit of Masonry."

In our ritualism and monitorial lessons, Masonry teaches nothing in morals, in science, in religion, or any other department of human knowledge or human interest, not taught elsewhere in current forms of thought, or by the sages of the past. In these directions it has no secrets of any kind. "Music is a secret from the mute; Mathematics are a secret from the ignorant; Philosophy is a secret from the unscholarly mind. So, Masonry is a secret from the uninitiated. And because Freemasons still share the hope and that confidence in the possibility of a universal tolerance and understanding, today's brothers still find in Masonry a compelling interest, an inspiring activity. In spite of persecution, hydrogen bombs, and fear of atomic extermination, Freemasons insist that man has a deathless spirit with infinite potentials for good. That is their hope and their driving spirit. That is the 'secret' of a Master Mason."

"Why is it that Freemasonry, which is not a religion and not a church, can bring to men the fundamental principles of religion which every man needs? What does Freemasonry offer that attracts the man who has no creed as well as the man who has one? It is because Freemasonry is religious in that it is a plan of life — a trestleboard — whereon are written the laws and edicts of the Grand Architect of the Universe in accordance with which men must live if they are to be happy. It is because in our Lodges we teach the Brotherhood of Man based on the Fatherhood of God and advance no other dogma. Not only do we leave every brother the choice of his creed but we draw no swords to compel others to adopt our belief. Nay, we go further than this, for within the tiled precincts of the Lodge every Mason is taught to revere and respect and be tolerant of that which is sacred to his brother be he Christian, Mohammedan, or Jew. This is the strength of Masonry's appeal."

So, Brethren, let the surface of that habiliment of a Mason in which we are now clad, be pure and spotless, as an ever-present reminder of an

(Continued on page 324)

A Brief History Of Makabugwas Lodge No. 47, F. & A. M.

UNDER THE JURISDICTION OF THE GRAND LODGE OF THE
PHILIPPINES, TACLOBAN CITY

(BY WOR. BRO. GREGORIO J. MARIANO, THE ONLY LIVING
CHARTER MEMBER OF THE MAKABUGWAS LODGE NO. 47,
F. & A. M. NOW RESIDING AT TACLOBAN CITY, PHILIPPINES).

In the early part of the year 1918, several Masons, then either residing at or transients of the City of Tacloban (then Municipality of Tacloban, Province of Leyte) imbued with determination and spirit of service, common to Masons, happily struck to the idea of contributing with their efforts and sacrifices to bring into this valley the light of Freemasonry. These brethren, under the able and indefatigable leadership of the late Wor. Bro. Fernando Salas, then Judge of the Court of First Instance of Leyte, and supported by another no less able Mason, the late Wor. Bro. Aurelio Diokno, then Captain of the S/S *Batangueño* held several preliminary meetings for the purpose of organizing a Masonic lodge in this City of Tacloban. The S/S *Batangueño* was then making a weekly trip to this port of Tacloban City.

The first preliminary meeting was held at the residence of the late Wor. Bro. Fernando Salas (at the Southwestern corner of Trece Martires and Lopez Jaena Streets — then called Pelayo and Pizarro Streets, respectively). The subsequent meetings were held sometimes at the residence of the late Wor. Bro. Fernando Salas and at other times at the residence of the late Wor. Bro. Benito Gallardo (at Gran Capitan St. 3 and also at times on board of the S/S *Batangueño*).

On the latter part of 1918, it was then agreed and decided by the brethren to organize a Masonic

Lodge in the City of Tacloban. The following brethren:

Wor. Bro. Fernando Salas of Nilad Lodge No. 12, Wor. Bro. Emilio Araneta Diaz of Mactan Lodge No. 30, Wor. Bro. Benito Gallardo of Walana Lodge No. 13, Wor. Bro. Jose Alba of Silanganan Lodge No. 19, Wor. Bro. J. Hillard of Mactan Lodge No. 30, Wor. Bro. Aurelio Diokno of Bulusan Lodge No. 38, Wor. Bro. Zacarias Salem of Sinukuan Lodge No. 16, Wor. Bro. Walter S. Price of Cosmos Lodge No. 8, Wor. Bro. Gregorio J. Mariano of Sinukuan Lodge No. 16, Wor. Bro. Eugenio Bardelas of Mactan Lodge No. 30, Wor. Bro. Gregorio P. Barreto of Biak-na-bato Lodge No. 7, Wor. Bro. Santiago Franco of Bagumbayan Lodge No. 4, and Wor. Bro. R. G. McLeod of Cavite Lodge No. 2

signed and filed the petition for an authority to organize, open and hold lodge meetings under dispensation in the meantime. The petition was signed by the petitioners at the residence of the late Wor. Bro. Fernando Salas. At the instance of the late Wor. Bro. Aurelio Diokno of Bulusan Lodge No. 38, the Lodge favorably endorsed the petition. In the following year a charter was issued by the Grand Lodge of the Philippines and the Makabugwas Lodge No. 47, F. & A. M. came into being under the jurisdiction of the Grand Lodge of the Philippines. The charter was issued on January 28, 1919. Wor. Bro. Fernan-

do Salas was made the first Master of the Lodge and Wor. Bros. Emilio Araneta Diaz and Benito Gallardo were made the first Senior and Junior Wardens of the Lodge, respectively. The Lodge was dedicated and the first officers installed at the Rizal Community School Building (corner Zamora and Juan Luna Sts.). The Lodge was dedicated and inaugurated and the first officers were installed by the late Ill. Bro. Milton Springer as Grand Master, assisted by the late Ill. Bro. Newton C. Comfort, as Grand Secretary, by Bro. William Weidman and other officers of the Grand Lodge. The affair was held publicly and very well attended by some of the provincial as well municipal officials of the neighboring municipalities and many visitors. The school building was full-packed with visitors.

Prominent visitors of the Municipality of Carigara, Leyte, (approximately 54 kilometers from the City of Tacloban) headed by Wor. Bro. Federico V. Larraga, then an applicant, invited the late Ill. Bro. Milton Springer and members of his party to visit Carigara on the following day. The Ill. Grand Master and party motored to Carigara and upon arrival were given a public reception at the Carigara Elementary School Building. At the entrance in Carigara the party of the Most Worshipful Grand Master had to come down from the autos to join the welcoming party, a big crowd to walk the way until reaching the school building. A succulent luncheon was served and dance followed.

The first few subsequent meetings of the Lodge were held at a house which afterwards was owned by Wor. Bro. Federico V. Larraga located at President Wilson St. (then called Guzman El Bueno) near the Capitol building. The first

raised Master Masons by the Lodge were Bro. Antonio Barretto Po Elut, on August 12, 1918; Wor. Bro. Federico V. Larraga and Bro. Januario Perez on August 19, 1918 and Wor. Bro. Gonzalo N. Varona and Bro. Vicente T. Ripalda on August 30, 1918. These brethren were raised to the degree of Master Masons at the house then owned by another brother, R. B. Shellburne, deceased, located at the corner of Gran Capitán and Paterno Sts.

The Lodge from its inauguration to the present time was housed in ten different places. During the Japanese occupation of the City of Tacloban the Lodge had to close its doors and lay low. After the liberation of Tacloban City Masons then living in the City joined by the Masons of the American Liberation Forces lead by an Ill. Mason, General Douglas McArthur constructed at the top of Utap Hill, Tacloban City, the first Masonic Lodge building in the Philippines. The labor and materials were almost gathered and furnished by the Masons themselves. The temple was then called *Kalinaw Temple*, meaning the temple of peace. Almost 18 years after, the condition of the temple became dangerous and the present temple was constructed.

The Makabugwas Lodge No. 47, F. & A. M. has more than 200 members but many of them moved to other places and affiliated in other Lodges. At present there are 57 Master Masons, one Fellowcraft and one entered Apprentice Mason active members of the Lodge.

The first meeting held in the new Masonic Temple inaugurated on February 25, 1964, was held on February 2, 1963.

Wor. Bro. Manuel Bernardo, the outgoing Master is the life and soul of the efforts to have the new temple started and completed. To him

belongs the honor of being the Master, who dared to face, and carry to complete success after overcoming numerous burdens, hardships and difficulties in the completion of the temple. There are several brethren who supported and have done much to help Wor. Bro. Bernardo almost complete the temple. Among these brethren are Wor. Bros. Federico V. Larraga, Celestino Elefano, Felix Relevo, Pedro Capucion, and Bro. John Gray.

We can not also forget Wor. Bros. Benedicto Cunanan, Pio V. Advincula, Gonzalo N. Varona and Federico V. Larraga who risked their very lives, throughout the Japanese occupation, in keeping safe the records and paraphernalia of the Lodge. Wor. Bro. Benedicto Cunanan was the Master of the Lodge during the entire period of the occupation of Tacloban City by the Japanese forces. Soon after the landing of the American Liberation Forces in Leyte, Filipinos, Americans, Chinese, etc. Masons organized two Masonic clubs called "The MOPI No. 1 (Masonic Organization of the Philippines), whose Secretary was Bro. Wm. J. McBee and the other — "Philippine Square and Compass" presided by Bro. J. E. Berber. Many fraternal meetings were held in the small island of Hinamok, Sa-

mar, and in the municipalities of Tacloban and Palo, Leyte, by the members of these Masonic clubs until the Makabugwas Lodge No. 47, F. & A. M. was reconstituted by the Grand Lodge of the Philippines. A few meetings held in the Island of Hinamok, Samar, were worth remembering as the Masons had to cross the San Pedro Bay (between the provinces of Leyte and Samar) on barges of the Liberation Forces and during the crossings Japanese planes happens to appear in the sky and started firing with their machine guns and dropping bombs at the thousand of vessels and camps scattered near the San Pedro Bay and forcing the Masons crossing the bay to lay flat on the bottom of the barges, sometimes full of dirt or wet. One of the most imposing meeting held by the Masons was the one held at Palo, Leyte, in a chapel used by Catholics, Protestants, etc. in their religious ceremonies, alternately.

The new Masonic temple is owned by a corporation — Makabugwas Masonic Temple Association, Inc. — and as of November 27, 1963, the sum of ₱26,462.25 was already spent in the construction and the sum of ₱6,000.00 is needed to entirely complete the temple.

FREEMASONRY BUILDS... *(Continued from page 313)*

performance of my solemn duty as Worshipful Master of Cabanatuan Lodge No. 53, F. & A. M., under the jurisdiction of the Most Worshipful Grand Lodge of the Philippines, I shall be guided by the following biblical passage to which I wholeheartedly subscribe: "Whosoever will be great among you shall be your minister; and whosoever of you will be the chiefest shall be the servant of all." (Mark 10:43b-44).

MASONRY AT A... *(Continued from page 321)*

emblematical purity of life and rectitude of conduct — a never-ending argument for more noble deeds, for higher thoughts and for purer actions. In doing so, you will render a valuable service to Masonry and enhance its prestige till Time will be no more.

THE GRAND LODGE OF FREE & ACCEPTED MASONS OF THE PHILIPPINES

Grand Lodge Officers, 1963-1964

PEDRO M. GIMENEZ (51)	Grand Master
CHARLES S. MOSEBROOK (82)	Deputy Grand Master
SERAFIN L. TEVES (91)	Senior Grand Warden
RAYMOND E. WILMARTH (7)	Junior Grand Warden
MACARIO M. OFILADA (12)	Grand Treasurer
ESTEBAN MUNARRIZ (14)	Grand Secretary
MARCIANO C. EVANGELISTA (35)	Grand Chaplain
MACARIO C. NAVIA (88)	Grand Orator
VICTOR STATER (9)	Grand Marshal
JOSE MA. CAJUCOM (95)	Grand Standard Bearer
EDWARD STEWART (80)	Grand Sword Bearer
JOSE C. VELO (4)	Grand Bible Bearer
HERMOGENES P. OLIVEROS (82)	Senior Grand Lecturer
MANUEL K. TORRES (12)	Junior Grand Lecturer
ESCOLASTICO CUEVAS (51)	Senior Grand Deacon
ANTONIO GONZALEZ, JR. (22)	Junior Grand Deacon
MAMERTO M. BUENAFE (4)	Senior Grand Steward
LEOPOLDO BOQUIREN (77)	Junior Grand Steward
DOMINGO F. M. DOMINGO (136)	Grand Pursuivant
ANGEL S. MONTES (27)	Grand Organist
PATRICIO E. GONZALES (12)	Grand Tyler

District Deputy Grand Masters

CHARLES S. MOSEBROOK (82)	District No. 1
LEONIDES MELENDRES (60)	District No. 2
RUFINO S. ROQUE, SR. (133)	District No. 3
ALBERTO SUGUITAN (71)	District No. 4
TEOFILO GUADIZ (56)	District No. 5
DOROTEO M. JOSON (53)	District No. 6
PACIFICO C. MARIN (77)	District No. 7
PURISIMO RAMOS (34)	District No. 8
AMANDO D. YLAGAN (122)	District No. 9
FORTUNATO EJERCITO (15)	District No. 10
CECILIO BITUIN (26)	District No. 11
GREGORIO B. DEFE0 (37)	District No. 12
SANTIAGO FERRER (107)	District No. 13
REMEGIO ABELLO (50)	District No. 14
FIDEL FERNANDEZ (47)	District No. 15
RAMON PONCE DE LEON (91)	District No. 16
ANICETO BELISARIO (130)	District No. 17
ROMAN TESORO (110)	District No. 18
JOSE L. ARANETA (45)	District No. 19
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WILLIAM P. SCHWAGER (142)	District No. 21
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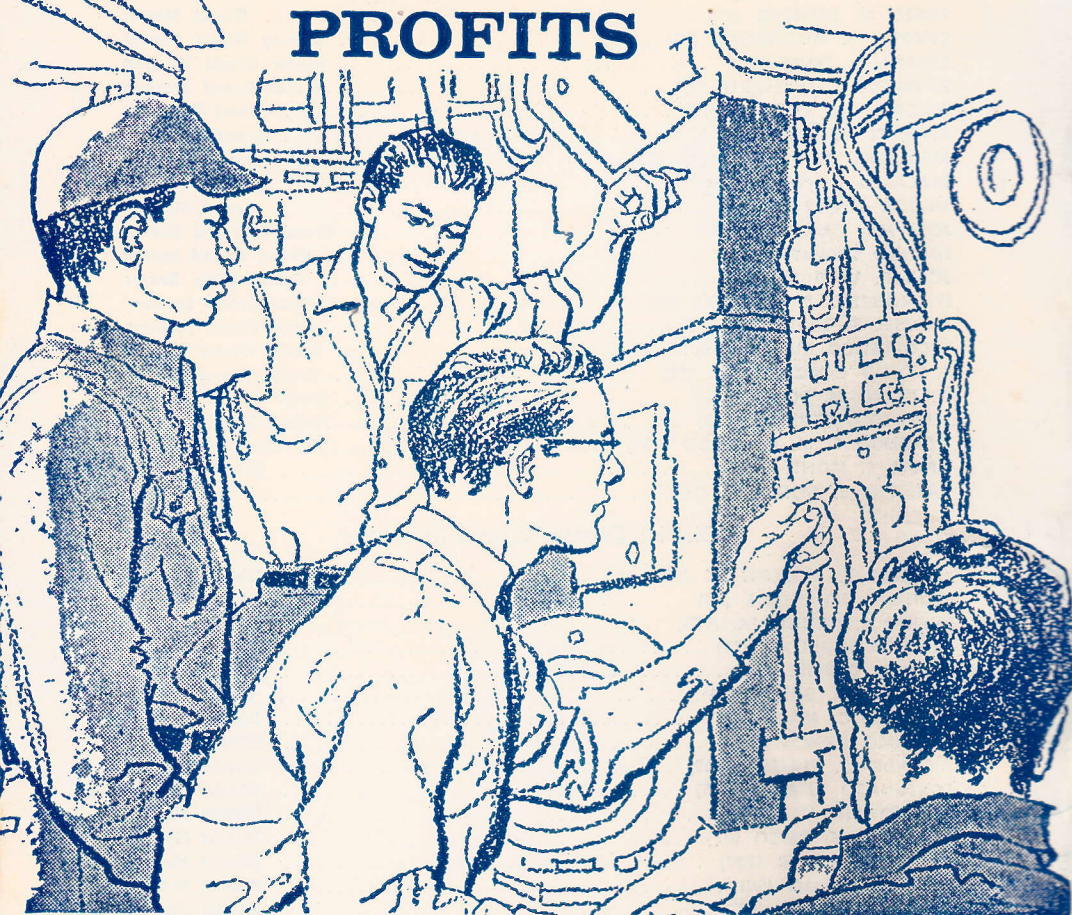
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